

that snaps and snarls is like a bell that is cracked and all out of tune. The kind of voice we use depends a good deal upon the kind of things we say. If we say unkind, harsh, or angry things, then our voices are likely to be harsh and unpleasant, but if we try to say pleasant things, then our voices are apt to become sweet and pleasant to hear. The words we say depend upon the thoughts that we have. Let us ask Jesus to give us good thoughts so that we may have only good words to say.

Matrimonial Commandments

Matrimony has ten commandments. They were studied out by Theodore Parker shortly before his wedding day. They took the form of ten beautiful resolutions, which he inscribed in his journal. They are as follows:

1. Never, except for the best reasons, to oppose my wife's will.
2. To discharge all duties for her sake freely.
3. Never to scold.
4. Never to look cross at her.
5. Never to worry her with commandments.
6. To promote her piety.
7. To bear her burdens.
8. To overlook her foibles.
9. To save, cherish, and forever defend her.
10. To remember her always in my prayers. Thus, God willing, we shall be blessed.

Teaching the Children to Love Flowers

E. H. Watson.

This is a practical, work-a-day world, and each year, as it rolls by, brings an increased desire for extreme utility and practicality. Men, women, and children rush thru life, too busy and too engrossed with its duties and cares to stop to pick up and enjoy the beauties that are strewn around them. The very spirit of the age makes us forget that there are other claims upon our attention, other objects of pursuit which, tho not possessing those same elements of utility, have much to do with our well-being and happiness.

We beg the parents of young children who are growing up to impart to them a love for the beautiful, the attractive, if one is pleased to so call the graceful arts and adornments of life.

Many of the refinements of life spring from a love of music, pictures, and flowers, which, tho not possessing the practical utility of commerce or agriculture, yet play an important and pleasing part in the economy of life. A love of flowers is a source of pleasure so wide-spread and free that no one need be denied its gratification.

There is much in the training of a child—so much, indeed, that we may say a child can be trained to love and appreciate all things—"Just as the twig is bent, the tree is inclined." The child's mind is soft and pliable,

a piece of wax upon which one may trace lines according to his own fancy.

The love of flowers is refining and elevating, breathing a sentiment that can result only in pure, true thoughts. Encourage the child to make a special study of the flower. Let him notice how the plant grows from day to day, how the sunshine, the rain, and the fertile soil furnish the necessary elements of growth. Show him that the juice of the plant, which permeates the leaf, stalk and root, corresponds with the life-giving blood in our human system. Then, when the plant blooms, his attention should be called to the delicate perfume, the exquisite coloring, the bud, the half-blown, and the full-blown blossom. These things cannot fail to interest him, for he has naturally an inquiring mind that seeks to know causes and reasons. The natural beauty of the flower, and its very fragile nature appeal to his gentler and tender emotions, and he sees that God cares for even this delicate blossom, clothing it in such richness that even Solomon in all his glory was not so beautifully arrayed.

The child, the man, the woman who has in his or her heart a sincere love and appreciation of flowers in their beauty and grace, has no room for base, ignoble thoughts or desires. The refinement of the flower has driven out that lower, groveling appetite, and in its place is a true love of the beautiful and pure, a sentiment that can result only in good.

The thoughtful mind will readily suggest many other ways in which this love may be instilled into the child. A little flower garden, all one's own, the habit of bringing in daily fresh flowers for sitting room and dining table, and the reading of sweet little poems and stories of flowers, are all means of developing this sentiment and bringing it to perfection.

Church Manners

John Hunter.

The behavior of many congregations in the house of prayer is not only undevotional but vulgar, and ill bred. Entering late, taking and leaving their places without any apparent reverence; smiling and whispering and chattering before and after service; clearing the throat or nose during prayer and sermon, and sometimes in a way that would cause more than mild surprise even in a neighbor's drawing room; the restless looking about and fingering of hymn-books and Bibles; the listening to the discourse almost watch in hand; the turning of heads and general distraction if a door creaks or a book falls; the sitting bolt upright, with open and staring eyes, when confessions, thanksgivings, and intercessions are being presented in their name to God; the putting on of gloves and coats and other articles of dress during the closing hymn and benediction—these are but a few of the faults which every one ought to avoid.

The only thing that makes this life great, is its extension beyond the present.

—Selpeted.

Sisters' S. C. E.

From the President

A few days ago Sister Keim showed me the carpet from the Philadelphia S. S. C. E. This had been sent, together with some bedding, several months ago, but thru some delay on the road we were kept waiting for it a good while. A check for sixteen dollars had been sent previously to be used with the other goods in furnishing a room in the dormitory. The carpet is of excellent quality, and is the gift of brother and sister Wm. Kolb, Sr. Sister Kolb cut and sewed the rags herself and Brother Kolb paid for the weaving. This makes the gift doubly precious, especially when we remember that aged hands engaged in this labor of love and that the two have from the beginning of the Philadelphia church been faithful and loyal thru her every struggle. It was with sorrow indeed that we recently learned of Brother Kolb's death, but we can only express our sympathy for the many who are missing him, especially for Sister Kolb in her loneliness.

We shall now have two rooms furnished by the Philadelphia members. The second I refer to is the Mamie Downy memorial room. Brother Cassel selected the furniture on his last visit here. Besides these only two other Societies, South Bend and Milledgeville, have sent in the result of their effort in this direction. The money of the latter has not yet been used as we are not in need of more rooms now, and this work need not be urged further at present. Instead we need students to occupy the rooms, and it would be well for the churches to interest their young people in education and then urge them to seek it at our own college. As for the money which some of you were raising for rooms I could suggest no better way to use it than to take that as your free-will offering to the Theological fund.

Sister president, if you have not yet succeeded in engaging your society in an extra work meeting for this offering, why not arrange for a special S. S. C. E. service at your church and then take up a collection? Prepare a good program, making use of the best talent in the church. Ask your pastor or some minister to make an address on woman's work in the church. May we not have a report next week of the way in which some of the societies raised their money?

At our young people's meeting last night, in speaking of the best plan for raising missionary money, Brother Beal urged I Cor. 16:2, to which Prof. Miller added that statement that Paul also had the church to pledge certain sums for the relief of the poor saints at Jerusalem. The thought was new to me and I shall at once act upon it and remind each society that both Sister Augustine and myself have pledge cards (calling for one dollar a year for a period of five years) for S. S. C. E. work. We specially urge you to send for the Theological card, as we feel it more and more our duty to concentrate our